

and the fifteenth, which prohibited absolutely the translation of any bishop, presbyter, or deacon from one city to another. Some of the canons, such as the twentieth, which prohibited kneeling during church worship on Sundays and between Easter and Pentecost; and the eighteenth, which rebuked the presumption of deacons, have merely an antiquarian interest. The seventeenth forbade all usury on the part of the clergy; the third enacted that no minister of the Church, whatever his rank, should have with him in his house a woman of any kind, unless it were a mother, a sister, or an aunt, or some one quite beyond suspicion. While this canon was under discussion, one of the most exciting debates of the Council took place. The proposal was made that all the married clergy should be required to separate from their wives, and this received a considerable measure of support. But the opposition was led by the confessor Paph-nutius, whose words carried the more weight from the fact that he himself had been a lifelong celibate. He debated the subject with great warmth, maintaining at the top of his shrill voice that marriage was honourable and the bed undefiled,* and so brought a majority of the assembly round to his way of thinking.

Then at last this historic Council was ready to break up. But before the bishops separated, the Emperor celebrated the completion of his twentieth year of reign by inviting them all to a great banquet,

* *rijjiov e?vai udi rr^v koi^v udi
avrov d/Aiavrov*